

Synchronicity and the ECOintention practice in organizations

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Introduction

Synchronicity is an important concept in the ECOintention practice. ECOintention claims that, due to an energetic balancing, coincidence will become cooperative in projects and organizations – a statement that refers to the occurrence of synchronicity. By means of a literature study, this article aims to gain more understanding of the nature of synchronicity, of how synchronicity can be raised, and how notions about this can further enrich the ECOintention practice.

Synchronicity: a description

The concept of synchronicity was coined around 1930 by Carl Gustav Jung. He describes synchronicity as the simultaneity of an internal, psychological state and an external event, which appears to be a meaningful parallel. For instance: we think of somebody and not much later we meet him unexpectedly, a concurrence that has nothing to do with cause and effect. In Jung's view synchronicity exists only when it is noticed, and our inner experience ultimately determines whether an event is a synchronicity or not (Jung 2018).

Physicist David Peat (1987) regards synchronicities as explicit unfoldments of a deeper order, as manifestations of the 'unknown territory', taking place simultaneously in mind and matter. Their origin is close to an intelligence that springs from an unknown creative source, he states. Jung (2018) also makes the link with the

unknowable when he sees synchronicity as the western equivalent of the Chinese Dao. He presupposes a latent, dormant meaning of existence which becomes known to us through synchronistic phenomena. The Dao itself is unknowable, as the Chinese Daoists put it. The Dao that can be spoken of is not the eternal Dao, stated philosopher Lao Zi thousands of years ago (Voigt 2011).

According to leadership expert Joseph Jaworski (2020), conscious living with synchronicity generates an unimaginable force, which he calls providence. It brings the right people, situations and circumstances on our path at exactly the right time. Physicist Nelson-Isaacs (2019) refers to a flow-state, a zone of optimal experience. But if synchronicity comes from something as grand as a hidden immanent order or the Dao, can we simple souls influence it? And if so, how do we achieve this?

Arising synchronicity

First of all it is necessary to say that all mentioned authors assume that synchronicity is an impartial phenomenon and that it is not telling us how we should live. Nelson-Isaacs (2019) states that the cosmos is neutral and responsive. It especially responds to the feelings and emotions we expect and anticipate regarding events in our future. It does so by bringing us more of the same: loving feelings, loving experiences. Our feelings draw analogue meaningful events towards us. In this view our future is a

blank canvas and the paint and brushes are at our disposal. In theory, only our imagination is limiting¹.

Nelson-Isaacs (2019) regards life as a stream of events, accented by useful growth opportunities. These opportunities pop up as singular events, and we can choose how to act on them. Like standing on a fork in a road: the direction we choose can make a meaningful difference in our life. Life provides lots of forks, which we are often not aware of. Frequently we unconsciously take a direction, creating random events in our lives. Contrary to this, if we are more aware of what we want to achieve, a bigger potential seems to be ahead. The cosmos gives us what we anticipate with our feelings, and if we anticipate what we intend, we can navigate through all the road forks towards the outcomes we aim for.

But Nelson-Isaacs (2019) also signals an important hidden catch. Since feelings and emotions determine the experiences man gets from the cosmos, people have to be very aware of them. Unfortunate feelings can unintentionally provoke unfortunate synchronicities. He states that it is always important to be familiar with our emotional life, especially with our hidden feelings.

¹ *The idea that only our imagination is the limit is to be discussed further, although this discussion must necessarily be disregarded because of the size of the article. Other notions, such as the concept of the soul journey and the karma principle, seem to determine a kind of maximum bandwidth in our possibilities of transformation.*

Implications for the ECOintention practice

Among other things, ECOintention claims to promote synchronicity and flow by making the energy of an organization coherent and free from blockages. This coherence can be clearly shown by energetic measurements and graphs. And how about the synchronicity?

Like Jung states, synchronicity is an affair of both matter and mind. Synchronicities by definition only happen when they are noticed: when there is a focus on intention, when conditions are well perceived and when there is some meaning attributed to significant concurrences. In practice this is the task of the clients of the ECOintention balancing trajectories, who are called the energy guardians. Their active involvement therefore is a key factor for raising synchronicities during the balancing process.

From this perspective the most important instruments for involving guardians are the objectives they draft at the start of the trajectory, and the affirmations based on this. No specific ECOintention methodology is applied to drawing up the project objectives. In practice, it is entirely left to the guardians. This means that at the start of the balancing trajectory there can be little insight into the connection that the guardians have with their goals. If goals are not consciously lived through, they can in practice become purely mental or abstract, unambitious or perhaps unrealistic.

In the balancing trajectories that I have been involved in affirmations were generally performed irregularly by the guardians, who often appeared to be more oriented towards decisiveness in the world of action and matter. The ECOintention theory says that what you affirm in the future first resonates with burdened past, a concept that fits in with the hidden feelings that Nelson-Isaacs points out. Because of the presence of this burdened past it may be difficult at first to focus on affirmations and also setbacks can come first during the balancing trajectory. It is important that the ECOintention Practitioner guides the process of the transformation of these blockages².

To get guardians actively involved in the balancing process it seems important to make their step into the more subtle world of energy and information fields as easy as possible. To achieve this, the balancing trajectory could be set up like a guardian voyage with a robust, well-embedded coaching structure.

Elaborations

Such a structure could very well start with the formulation of the trajectory's goals, embracing Nelson-Isaacs' (2019) view which emphasizes the importance of purposes

² For this, several coach tools are available, but due to the length of this article, this must now be disregarded.

and choices. The content of the choices should of course remain with the guardians, but a guidance frame can support guardians to become and remain more aligned with their goals.

In this guidance frame it could be helpful to distinguish wishes from choices. As organizational consultant Daniël Ofman (2004) states, wishes hardly mobilize actual energy. Only when wishes become choices, an undeniable drive commences. The next step is to compare these choices with the actual reality. In this awareness a healthy creative tension arises.

It may also be helpful to use Robert Fritz's (1989) choice typology, consisting of fundamental, primary and secondary choices. By fundamental choices an organization commits itself to a basis state of being, like being an innovation-orientated organization. Primary choices stand on their own and contain non-inducible results, like impact figures. They articulate results that are a purpose in itself and don't intend to be a step towards something else. Secondary choices are strategic and intended to support the primary choices. This hierarchy of choices makes clear which action at a certain moment has to prevail.

From the theories about synchronicity more notions can be derived to lead guardians to the heart of the balancing trajectory: the interplay of mind and matter. Jaworski

(2020) underlines the importance of commitment. Whoever commits himself fundamentally to a certain direction is not acting individually anymore, but out of the unfolding immanent order. Personal will then turns into willingness. From my own experience I know that, when synchronicities occur, deep feelings of gratitude and humbleness can arise.

Nelson-Isaacs (2019) emphasizes the importance of finding a balance between assertiveness and receptiveness. Setting goals and making choices requires a proactive attitude, but at the same time it is necessary to be receptive for the actual circumstances. Just trying to impose one's will does not bring about synchronicities. They only appear when a kind of dialogue with the cosmos, or the immanent order (Bohm 2002), is cultivated.

Nelson-Isaacs (2019) regularly states that living with synchronicity does not simply mean 'going with the flow'. Circumstances give continuous feedback to our purposeful actions. Learning to read and evaluate that feedback seems important. What conscious or unconscious decisions have underpinned the current circumstances? And did they bring guardians closer to what they really intended (or even something better)?

Making purposeful decisions can also be a point of attention for a coaching structure. Nelson-Isaacs (2019) introduces the LORRAX model, which provides for a decision-

making process of listening, opening, reflecting, releasing expectations and acting. This seems closely related to the Theory U process, which involves: suspending judgment, seeing with new eyes, sensing the field, letting go, and then arriving at a state of 'presencing', where choices become clear from a connection with the source (Scharmer 2016).

It also seems good to introduce guardians to Nelson-Isaac's concept of qualitative experiences. This says that we should not expect to literally get from the cosmos what we aim for. Instead of this we can expect qualitative experiences that are equivalent to this. A co-creation with the cosmos is being foreshadowed: the cosmos listens to our anticipated feelings and returns possibilities for analogue qualitative experiences, which might give even better outcomes than we could imagine³. Due to the great impact of our emotional life, structural attention should be paid to recognizing the hidden emotional aspects behind objectives and affirmations, which requires self-knowledge but also a certain inner silence, which is one of the basic principles of energetic guardianship.

³ *Seen in this light, co-creation with the cosmos (or immanent order) is a permanent dialogue situation. It just seems that we need to get to know and use the language in which that dialogue takes place better. The theory the immanent order is a loving, permanent creating source that constantly gives us what we ask for. The only thing is that we formulate our questions unconsciously and therefore often get answers that we do not recognize or even like.*

Conclusion

Much has been written about synchronicity and necessarily far from all aspects have been discussed in this article. Nevertheless, it can be assumed that a structurally active role of the guardians is conducive to generate synchronicity in ECOintention balancing trajectories. In order to improve this active involvement there are possibilities to enrich these balancing trajectories with a robust and structural coaching strategy. Judging by the existing literature on synchronicity there are enough leads for an extension and further development of coaching tools from this perspective. I think it would be a wonderful challenge to further shape such a coaching structure.

In addition, further research would be desirable into the specific effects of an active involvement of guardians in the balancing process. Balancing trajectories with active and non-active guardians on the level of energy and information could be compared. This should shed more light on the question to what extent active commitment actually leads to improvements in the achievement of goals.

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